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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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DIVINITY is always acquired. It is not an endowment. It does not exist of itself. If we could be made good, if we could be made to turn around and take a righteous course, life might seem very much easier to us. But there is no escaping the law; no one can get us "off" from the effects of our wrong-doing; no one can confer knowledge on another. Each one has to see and know for himself. Each makes his own state; each one makes his own limitations. Divinity lies latent in each one of us; all powers lie latent in every one, and no being anywhere can be greater than we may become.

—R.C.

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(c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

There is one eternal thinker, thinking non-eternal thoughts, who, though one, fulfils the desires of many; the wise who perceive him in their self, to them belongs peace and not to others. —*Upanishads*

THEOSOPHY

Vol. XXXVII **January, 1949** **No. 3**

THE PATH WITHIN

IN the occasional glimpse afforded by a moment of comprehension, one may see what existence *as a Theosophist* could mean, and in such a moment, himself *is* a Theosophist, existing consciously in the clear world of ideas, of impersonal aspirations, and of unclouded devotion to the interests of others. But the moment passes: sustained existence in the rarefied air of "Theosophy" depends upon an organism adapted to that atmosphere, and this organism is yet to be created, perhaps. Moreover, when once more "back to Earth," the man is of two minds as to his experience. The exhilaration that remains—may it not be a sublimated form of self-satisfaction? The world he glimpsed—is it really of value to anyone but himself? The existence fleetingly known—would it not interfere with his proper responsibilities, and remove him undeservingly from his present sphere? How can a mystic moment be combined with mundane life?

What is here contemplated is the gulf between the inner and the outer man, between the higher and the lower mind; but that gulf could not be contemplated unless the mind had *spanned* it. Realization of this fact is the first encouragement for the task now recognized—the task of putting to use *Antaskarana,* the bridge or link between "the divine *Ego* and the *personal* Soul." As a medium of communication, *Antaskarana* is said to convey "from the Lower to the Higher Ego all those personal impressions and thoughts of men which can, by their nature, be assimilated and stored by the

undying Entity . . . , these being the only elements of the evanescent *Personality* that survive death and time," for "only that which is noble, spiritual and divine in man can testify in Eternity to his having lived."

But if the higher personal thoughts are conveyed, or rise, to the immortal man, there to be *stored,* what, it may be asked, is their practical value? If aspirations are useful as passports to "Eternity," what more is this than the narrow concept of "reward in Heaven"?

In general the student may premise, with regard to any theosophical doctrine, that if it does not enlarge his view of life's potentialities, increase his area of function as a human soul, and infuse new enthusiasm into his work for others—the essence of the doctrine remains for him untapped. To say that Theosophy is "the science of life," and then not to require that each phase of that science have practical bearing on human affairs, is to leave Theosophy out of the doctrines promulgated in its name. To think of Theosophy as "the art of living" without also recognizing that an art is nothing unless it is the life of active representatives who have trained themselves in its behalf—is to refuse to cultivate the seed-ideas of theosophical philosophy. Theosophy is not in a book, but in the mind of him who will study for the meaning between the lines. Theosophy is not in a statement, but in the mind of him who will perceive within the spoken word a life-current of *universal* mind, and respond to that current as a mirror to the light. Theosophy does not come from a person, but is the conviction of truth that emerges when any mind is impersonally active. Theosophy *is*—and even though its existence be only momentarily appreciated, that instant of understanding is a matter for long thought.

How is it that the mind is conscious of an inner world of idea and reality? What is the force of aspiration that it should testify in Eternity to the mind that generated it, and what is inspiration that it should come "to" the mind? Above all, what is the real function for which the Mind and its bridge are "designed"?

These questions are not reserved for students of Theosophy: they have puzzled philosophical minds in all ages, and have received answers as various as the questioners. Theosophy itself provides specific and comprehensive teachings on these matters, but

leaves *the* answer still at large, for Theosophy, or rather, its Teachers, precisely because they know the nature of mind, know that knowledge to be a *realization,* not an acquisition, nor a revelation conferred.

Antaskarana literally means "between causes"—*Karana* being a synonym for the Causeless Cause, ever-acting and ever unknowable, which, according to *The Secret Doctrine,* "should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through 'the still small voice' of our spiritual consciousness." Who will travel the "bridge" to that *"Presence,"* and what will the returning one bring back? Rising through aspiration, does he descend with less? Can spiritual consciousness penetrate the whole man, and the "still small voice" be hearkened to at will? The unmentioned Presence—can it speak itself in deeds? May *Karana Sarira,* the "Causal Body," be a vesture to be lived in here and now?

The Voice of the Silence—discourse extraordinary on the life of the soul—describes *Antaskarana* as the lower *Manas,* the Path of communion between the personality and the higher *Manas.* What man cannot enter this Path, traveled without moving outwardly, beyond space and time?

The Bundle of Action

What is the *false* personality? It is that bundle of desires, aspirations, affection and hatred, in short of *action,* manifested by a human being on this earth during one incarnation and under the form of one personality. All that bundle of *Egotism,* that apparent and evanescent *"I,"* disappears after death, as the costume of the part he played disappears from the actor's body, after he leaves the theatre and goes to bed. Nothing remains of that "bundle" to go to the next incarnation, except *the seed for future Karma* that *Manas* may have united to its immortal group, to form with it—the disembodied *Higher Self* in "Devachan." —H.P.B.

AUM!

THE most sacred mystic syllable of the Vedas is Aum. It is the first letter of the Sanskrit alphabet, and by some it is thought to be the sound made by a new born child when the breath is first drawn into the lungs. The daily prayers of the Hindu Brahmin are begun and ended with it, and the ancient sacred books say that with that syllable the gods themselves address the most Holy One.

In the Chandogya Upanishad its praises are sung in these words:*

> Let a man meditate on the syllable OM called the udgitha,† . . . it is the best of all essences, the highest, deserving the highest place, the eighth.

It is then commanded to meditate on this syllable as the breath, of two kinds, in the body—the vital breath and the mere breath in the mouth or lungs, for by this meditation come knowledge and proper performance of sacrifice. In verse 10 is found: "Now, therefore, it would seem to follow that both he who knows the true meaning of OM, and he who does not, perform the same sacrifice. But this is not so, for knowledge and ignorance are different. The sacrifice which a man performs with knowledge, faith, and the Upanishad is more powerful."

Outwardly the same sacrifice is performed by both, but that performed by him who has knowledge, and has meditated on the secret meaning of OM partakes of the qualities inhering in OM, which need just that knowledge and faith as the medium through which they may become visible and active. If a jeweler and a mere ploughman sell a precious stone, the knowledge of the former bears better fruit than the ignorance of the latter.

Shankaracharya in his *Sharir Bhashya* dwells largely on OM, and in the *Vayu Purana,* a whole chapter is devoted to it. Now as Vayu is air, we can see in what direction the minds of those who were concerned with that purana were tending. They were analyzing sound, which will lead to discoveries of interest regarding the human spiritual and physical constitution. In sound is tone, and

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NOTE.—This article by Wm. Q. Judge was first printed in the opening number of the *Path* Magazine, April, 1886. The final quotation is taken from the *Mundaka Upanishad,* II, Kh. 2. (Müller's tr.)—Eds. THEOSOPHY.

*Khandogya Upanishad, 1st Khanda. See Vol. I, *Sacred Books of the East.* Müller.

†Hymn of Praise to Brahm.

tone is one of the most important and deep reaching of all natural things. By tone, the natural man, and the child, express the feelings, just as animals in their tones make known their nature. The tone of the voice of the tiger is quite different from that of the dove, as different as their natures are from each other, and if the sights, sounds, and objects in the natural world mean anything, or point the way to any laws underlying these differences, then there is nothing puerile in considering the meaning of tone.

The *Padma Purana* says: "The syllable OM is the leader of all prayers; let it therefore be employed in the beginning of all prayers," and Manu, in his laws, ordains: "A Brahmin, at the beginning and end of a lesson on the Vedas, must always pronounce the syllable OM, for unless OM precede, his learning will slip away from him, and unless it follows, nothing will be long retained."

The celebrated Hindoo Raja, Ramohun Roy, in a treatise on this letter, says:

"OM, when considered as one letter, uttered by the help of one articulation, is the symbol of the Supreme Spirit. 'One letter (OM) is the emblem of the Most High, Manu II, 83.' But when considered as a triliteral word consisting of a, u, m, it implies the three *Vedas,* the three *states* of human nature, the three *divisions* of the universe, and the three *deities*—Brahma, Vishnu and Siva, agents in the *creation, preservation* and *destruction* of this world; or, properly speaking, the three principal attributes of the Supreme Being personified in those three deities. In this sense it implies, in fact, the universe controlled by the Supreme Spirit."

Now we may consider that there is pervading the whole universe a single homogeneous resonance, sound, or tone, which acts, so to speak, as the awakener, or vivifying power, stirring all the molecules into action. This is what is represented in all languages by the vowel *a,* which takes precedence of all others. This is the word, the *verbum,* the *Logos* of St. John of the Christians, who says: "In the beginning was the Word, and the word was with God, and the word was God." This is creation, for without this resonance or motion among the quiescent particles, there would be no visible universe. That is to say, upon sound, or as the Aryans called it, *Nada Brahma* (divine resonance), depends the evolution of the visible from the invisible.

But this sound *a,* being produced, at once alters itself into *au,* so that the second sound, *u,* is that one made by the first in continuing its existence. The vowel *u,* which in itself is a compound one, therefore represents preservation. And the idea of preservation is contained also in creation, or evolution, for there could not be anything to preserve, unless it had first come into existence.

If these two sounds, so compounded into one, were to proceed indefinitely, there would be of course no destruction of them. But it is not possible to continue the utterance further than the breath, and whether the lips are compressed, or the tongue pressed against the roof of the mouth, or the organs behind that used, there will be in the finishing of the utterance the closure or *m* sound, which among the Aryans had the meaning of *stoppage.* In this last letter there is found the destruction of the whole word or letter. To reproduce it a slight experiment will show that by no possibility can it be begun with *m,* but that *au* invariably commences even the utterance of *m* itself. Without fear of successful contradiction, it can be asserted that all speech begins with *au,* and the ending or destruction of speech is in *m.*

The word "tone" is derived from the Latin and Greek words meaning sound and tone. In the Greek the word "tonos" means a "stretching" or "straining." As to the character of the sound, the word "tone" is used to express all varieties, such as high, low, grave, acute, sweet and harsh sounds. In music it gives the peculiar quality of the sound produced, and also distinguishes one instrument from another; as rich tone, reedy tone, and so on. In medicine it designates the state of the body, but is there used more in the signification of strength, and refers to strength or tension. It is not difficult to connect the use of the word in medicine with the divine resonance of which we spoke, because we may consider tension to be the vibration, or quantity of vibration, by which sound is apprehended by the ear, and if the whole system gradually goes down so that its tone is lowered without stoppage, the result will at last be dissolution for that collection of molecules. In painting, the tone also shows the general drift of the picture, just as it indicates the same thing in morals and manners. We say, "a low tone of morals, an elevated tone of sentiment, a courtly tone of manners," so that tone has a signification which is applied universally to either

good or bad, high or low. And the only letter which we can use to express it, or symbolize it, is the *a* sound, in its various changes, long, short and medium. And just as the *tone* of manners, of morals, of painting, of music, means the real character of each, in the same way the tones of the various creatures, including man himself, mean or express the real character; and altogether joined in the deep murmur of nature, go to swell the *Nada Brahma,* or Divine resonance, which at last is heard as the music of the spheres.

Meditation on tone, as expressed in this Sanscrit word OM, will lead us to a knowledge of the secret Doctrine. We find expressed in the merely mortal music the seven divisions of the divine essence, for as the microcosm is the little copy of the macrocosm, even the halting measures of man contain the little copy of the whole, in the seven tones of the octave. From that we are led to the seven colors, and so forward and upward to the Divine radiance which is the Aum. For the Divine Resonance, spoken of above, is not the Divine Light itself. The Resonance is only the out-breathing of the first sound of the entire Aum.

This goes on during what the Hindoos call a Day of Brahma, which, according to them, lasts a thousand ages.* It manifests itself not only as the power which stirs up and animates the particles of the Universe, but also in the evolution and dissolution of man, of the animal and mineral kingdom, and of solar systems. Among the Aryans it was represented in the planetary system by Mercury, who has always been said to govern the intellectual faculties, and to be the universal stimulator. Some old writers have said that it is shown through Mercury, amongst mankind, by the universal talking of women.

And wherever this Divine Resonance is closed or stopped by death or other change, the Aum has been uttered there. These utterances of Aum are only the numerous microcosmic enunciations of the Word, which is uttered or completely ended, to use the hermetic or mystical style of language, only when the great Brahm stops the outbreathing, closes the vocalization, by the *m* sound, and thus causes the universal dissolution. This universal dissolution is known in the Sanscrit and in the secret Doctrine, as the *Maha Pralaya; Maha* being "the great," and *Pralaya* "dissolution." And

*See *Bhagavad-Gita.*

so, after thus arguing, the ancient Rishees of India said: "Nothing is begun or ended; everything is changed, and that which we call death is only a transformation." In thus speaking they wished to be understood as referring to the manifested universe, the so-called death of a sentient creature being only a transformation of energy, or a change of the mode and place of manifestation of the Divine Resonance. Thus early in the history of the race the doctrine of conservation of energy was known and applied. The Divine Resonance, or the *au* sound, is the universal energy, which is conserved during each Day of Brahma, and at the coming on of the great Night is absorbed again into the whole. Continually appearing and disappearing, it transforms itself again and again, covered from time to time by a veil of matter called its visible manifestation, and never lost, but always changing itself from one form to another. And herein can be seen the use and beauty of the Sanscrit. Nada Brahma is Divine Resonance; that is, after saying *Nada,* if we stopped with Brahm, logically we must infer that the *m* sound at the end of Brahm signified the Pralaya, thus confuting the position that the Divine Resonance existed, for if it had stopped it could not be resounding. So they added an *a* at the end of the Brahm, making it possible to understand that as *Brahma* the sound was still manifesting itself. But time would not suffice to go into this subject as it deserves and these remarks are only intended as a feeble attempt to point out the real meaning and purpose of Aum.

For the above reasons, and out of the great respect we entertain for the wisdom of the Aryans, was the symbol adopted and placed on the cover of this magazine and at the head of the text.

With us OM has a signification. It represents the constant undercurrent of meditation, which ought to be carried on by every man, even while engaged in the necessary duties of this life. There is for every conditioned being a target at which the aim is constantly directed. Even the very animal kingdom we do not except, for it, below us, awaits its evolution into a higher state; it unconsciously perhaps, but nevertheless actually, aims at the same target.

"Having taken the bow, the great weapon, let him place on it the arrow, sharpened by devotion. Then, having drawn it with a thought directed to that which is, hit the mark, O friend—the Indestructible. OM is the bow, the Self is the arrow, Brahman is

called its aim. It is to be hit by a man who is not thoughtless; and even as the arrow becomes one with the target, he will become one with Brahman. Know him alone as the Self, and leave off other words. He is the bridge of the Immortal. Meditate on the Self as OM. Hail to you that you may cross beyond the sea of darkness."

AUM!

HADJI-ERINN

THEOSOPHICAL LEARNING

The Soul looks directly on ideas; nothing comes to it but ideas, obtained through its various evolved sheaths. We can have no experience whatever, whether from the bodily organs, or by suggestion, unless an idea is presented. Ideas may come from objects, from words written or spoken, but our only real perception of them is in "idea." We classify ideas because of an assumption of separateness, but that is not the true way, and the effort should be made to realize that the Soul is vision itself, and that it looks directly upon ideas.

There are minds many, and many kinds of mind, but there is the Eternal Thought in the Eternal Mind—the world of Eternal Idea which is the world of True Being. We must bring back to the light of day the present sense of our divinity which illumines us in dreamlessness—where the "Spirit thinks not, yet thinking not, he thinks, for the energy that dwelt in thinking cannot cease because it is everlasting."

Study, work and service are the means, with the motive of being better able to help and teach others. Doing all we can, we do all that can be done. There is no use in distressing ourselves about what we do not know; we find knowledge springing up spontaneously within us as we do our best with what we see and know. It matters not whether that which we consider as "we" gains or loses, so long as what should be done is done as best we are able. It is desire—results—that trouble us; they always will. The right done everywhere is ours. No learning is learning unless it leads to readjustment.

—ROBERT CROSBIE

MIND OF THE AGE

IX: Psychological Equivalents

IT is obvious to any thinking man that whatever social patterns presently exert a detrimental influence upon men's personal lives are in themselves simply crystallizations of tendencies originating *in* "personal lives." H. P. Blavatsky wrote, "We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us."

Man's powers of psychic generation, often unconsciously operative, are perhaps analogous to the dangerous secrets of atomic fission. When individuals or social groups become preoccupied with one or another type of exploitation—if the motive is self-seeking—sooner or later there comes a destructive crystallization of all the energies expanded. No one is really "ready" for wars or for depressions, just as no one was really "ready" for the atomic bomb. In the latter instance, the very feverishness displayed by the bomb's apologists indicated a grave unease—a disquietude aptly analyzed by Edmond Taylor in passages of *Richer by Asia* cited in "Mind of the Age" last month.

Certainly, also, the world was not altogether "ready" for the existence of Concentration Camps and Death Camps. The majority of men were profoundly shocked, while some refuse to admit that Death Camps were a reality, even in Germany. Nor have the majority felt themselves fully prepared for the decline in standards of marital morality which their own "sophisticated" experimentations over many, many long years have hastened to bring to a climax in the Kinsey Report. Seldom, if ever, have parents expected to see their child repeat some of the more regrettable sequences of their own lives. In the same way, totalitarianism is not fully acceptable anywhere, yet the grip of conscriptive legislation tightens in all corners of the world, and many everyday human attitudes

help to tighten it. This, despite the fact that very few were joyful about giving over the prerogative of independent choice to the State —when war came—whether they were German, Russian, English or American. Perhaps we are never quite "ready" for the mass application of *any* materialistic views in which we have privately indulged, because a mass application of such attitudes affects *us* in a cycle of karma which destroys the lingering remains of our dignity, and exposes the hypocrisy of our personal lives.

An entirely new science of the mind is needed, of course, to assist us in correlating dangerous attitudes with dangerous institutions and social "forms." Many modern psychiatrists are striving with genuine fervor to supply these missing links, so that we can counteract the trends our own psychological energies have generated. Yet the psychiatrist has a discouraging handicap—he is unable to determine whether or not those trends which are subversive of democratic values are inevitable. Should we adjust to conditions, or should we proclaim the faith that drastic changes in human behavior are possible? One thing is sure: we cannot expect an essentially different or better civilization if our motivations are destined always to be animal motivations, if the struggle for survival must always eclipse every other sort of human dedication. Suppose the whole world continues to increase its resemblance to a huge concentration camp? How can the psychiatrists best serve their fellow men? Must they instruct them on how to adjust themselves to the requirements of regimentation, or is there some undiscovered ground for believing that those who dare to revolt against the oppressive power may find a greater happiness and psychic balance through their "unpopular" assertion of the right to be morally free? In the event of modern war, should men condition themselves to feel that military service is a good and proper thing, or be encouraged in the belief that they are participating in nothing more than the destructive effluvia of world neuroses? It will manifestly be difficult for medical scientists and psychiatrists who are sincerely questioning the "human situation" to know how to proceed, while these two-sided questions constantly intrude themselves. Perhaps confusion attracts men to adopt the least troublesome answer: the greater proportion of psychiatrists have already pledged themselves to aid nationalist interests by counselling military officialdom, and the

questioning few have to challenge these "well-adjusted" comrades while constantly challenging themselves.

In attempting an analysis of "the Mind of the Age" from a Theosophical point of view, we have examined certain instances wherein prevailing opinions have become lodged in formidable institutions. But, granting that the intimations of Theosophical writing are correct, and that any institutional interference with the free moral choice of the individual is deleterious to the purposes of "soul," the most important research will be some sort of self-questioning which will reveal to the individual, in precise terms, his own participation in the creation of the modern world. A few experimental departures for such analysis may be suggested: Where, in ourselves, are we able to view at close range the conflict between "romance"—the urge to bold living—and "religion," heretofore described as a major psychological struggle during many centuries of Western history? How "religious," in the fear-of-life sense, for instance, have we allowed ourselves to become? Our mistakes in the sensory world have too often made us angry at that world or fearful of it. Yet how foolish to be angry at a "world"! A world, any world, is before us to be understood, not shunned. Perhaps, once, the yearning for the romance of fearless questing, the sharing of the spirit of Walt Whitman, was characteristic of ourselves—during our few years of *youthful* exuberance. Like Whitman we have all loved life, if not wisely enough, at least well enough. We have wished to experience everything there is to be experienced, not necessarily with the attitude of the decadent sophisticate who tastes life with a calculating desire to extract all of the ultimates in sensual enjoyment, but simply with the attitude of adventure and wholehearted enthusiasm. Yet on Walt Whitman's "Open Road" how easy it has been to succumb to the desire of isolating ourselves in some secluded corner along the way, to repeat the enjoyments life has brought us, and to forget the prompting of an inner, spiritual Self for the continuation of soul progress. And when we have sought to entrench ourselves, when we are no longer willing to "move along" for fear of losing the treasures in hand, we forget that whatever these "treasures" be they are inadequate as permanent accoutrements. We can, in Theosophical terms, surpass all these by further journeying, unless we come to be fearful.

If we do become fearful people, we frequently turn to "religion" —the word religion, in its present connotation, chiefly representing a complex of those psychological elements which guarantee us a moral status quo. At this point we join the ranks of the negators of life's idealisms. We become distrustful of revolutionary minorities, and of single individuals who, somewhat in imitation of Socrates, refuse to end the adventure of life at any given point by paying obeisance to Authority or Convention. We become apologists for Things as they Are, and are dogmatic in our assertions of the creed "thus far and no further shall men go." And in our personal relations, we may often regard our family in a manner dangerously similar to the attitude with which the Nazis regarded the populace under their control. We wish to do the thinking for those younger or temporarily less powerful than ourselves, because we wish to run no risk that they will develop something new, different and upsetting. "They" must do as we wish them to do; be the sort of "daughter" or "husband" or "wife" we deem they should be.

We can be possessive and cruel in manifestations of our status-quo possessiveness. To state that many marriages are Psychic Concentration Camps seems cynical, but it is not altogether untrue. If we are *not* people who create "concentration camp" marriages and families, how, under any law of natural justice, can we find ourselves surrounded by a Concentration Camp world? Have we really planted violets and reaped thistles? Have we really been virtuous, and the Devil, for whom we are not responsible, been fiendishly powerful? Or must it not be true, to paraphrase words attributed to Jesus, that when the fruit grows we shall be able to know what we planted?

The moment that we decide to consolidate our present position in life and exploit it while we "protect" it, we become the followers of a World program, the allies of dogmatic religion and of authoritarian statecraft. We swell the number of those who acquiesce to the doctrine that man can never be expected to surpass sin or sensuality, and must content himself with the artificial strictures of an externally imposed compromise-morality. When we let the State assume the complete responsibility for educating our children, we support the Nazi-state or the Communist State. When we woodenly resist changes and innovations in individual or group behavior, we

support the more subtle forms of Fascism, such as represented by the Loyalty Test, by the Dies Committee, or by the Tenney Committee. When we find our friends or neighbors supporting an idea which threatens, by implication, the dogmas of our own lives, and when we indulge in the vituperation which is the measure of our fear of change, we again increase the psychological impetus of the forces which make for Fascism and Death Camps.

Few are the men whose moral instincts are sufficiently strong to cause them to stand out from a greedy and fear-ridden majority. The fact that any such do exist is a powerful persuasion of the transcendent power of the Soul. Yet for most men, torn between the "protective" way of life and the "crusading" way of life, a resurgence of faith in the reality of the free Soul may turn intolerant, backbiting, fearful creatures into men of dignity and evolutionary promise.

"In Dreams Awake"

We bless and curse ourselves. Some dreams are divine, as well as some waking thoughts. Donne sings of one "Who dreamt devoutlier than most use to pray." Dreams are the touchstones of our characters. We are scarcely less afflicted when we remember some unworthiness in our conduct in a dream, than if it had been actual, and the intensity of our grief, which is our atonement, measures inversely the degree by which this is separated from an actual unworthiness. For in dreams we but act a part which must have been learned and rehearsed in our waking hours, and no doubt could discover some waking consent thereto. If this meanness has not its foundation in us, why are we grieved at it? In dreams we see ourselves naked and acting out our real characters, even more clearly than we see others awake. But an unwavering and commanding virtue would compel even its most fantastic and faintest dreams to respect its ever wakeful authority; as we are accustomed to say carelessly, we should never have *dreamed* of such a thing. Our truest life is when we are in dreams awake. —Thoreau

ON AMELIORATING KARMA

ONE of the Aphorisms on Karma states that effects may be counteracted or mitigated by the thoughts and acts of oneself or of another. Thus, Nature's method of accounting is double entry: we do not have a thought except in connection with someone else; we do not perform an act except in connection with someone else. Our thoughts and acts produce an immediate change in us, but that is only the beginning. Since they are visited upon another, our acts produce a modification in him, willingly or unwillingly, and then, in the course of time, that which we sowed on other beings we reap from other beings.

If a man visits evil upon another man, and that other knows it to be evil, yet does not resent it, nor have any feelings of condemnation or blame, because he knows how he came to suffer at the hands of the evil-doer, then that karma is finished for the one to whom it came. Also, since one-half of the problem has already been solved, there is immediately a simplification of circumstances for the other person involved—although not to his consciousness. Otherwise why should Buddha have said, for example, "let the sins of the world fall upon me?" It comes down to this principle: there is no such thing as the Karma of anyone, exclusive of the Karma of all. There is only one Buddhi-Manas in manifestation, and that Buddhi-Manas is the whole of humanity, not this or that individual. From the standpoint of enduring consciousness there is only one man-consciousness here on earth, and that is the consciousness of all humanity.

Each physical personal being stands in relation to the collective consciousness of mankind, Buddhi-Manas, as, say, one of the members of the body stands to the whole body. Each man is a portion of the body corporate of humanity, and any part of that whole—physically or metaphysically—can be used to injure other portions, or it can be used to ameliorate, mitigate, counteract any injury inflicted on, or about to be inflicted on, the rest. Take a theosophical meeting, for instance: some who attend derive a strength from the collective mind, the collective motive, which of themselves they could not muster. This is a kind of "mitigation," through others, of individual Karma.

What H. P. Blavatsky denominated "the wider track of the Karmic law" makes all karma, in a sense, *distributive.* The interdependence of Humanity pertains not alone to collective suffering, but also to the amelioration of the condition of mankind as a whole, the occult law being that "no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part." So fundamental to Karma is the *fact* of Universal Brotherhood, that the two doctrines are incomprehensible apart from each other. A statement in *The Key to Theosophy* is worth remarking: "In reality, there is no such thing as 'Separateness'; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive." The *thought,* or illusion, of separateness is the basis of psychic individuality, and separateness in motive is the occasion for all personal karma. Correspondingly, knowledge of the law of Brotherhood is the foundation of unlimited self-consciousness, or consciousness of Self, while the unmixed motive of brotherhood permits the universal benevolence of a Buddha, whose life has made other lives—for generations upon generations—milder and more true.

"The Balance of Power"

As a general rule, and within certain limits which define the age to which we belong, the law of Karma cannot be hastened or retarded in its fulfilment. But of this I am certain, the point of possibility in either of these directions has never yet been touched. When every individual has contributed to the general good what he can of money, of labour, and of ennobling thought, then, and only then, will the balance of National Karma be struck, and until then we have no right nor any reasons for saying that there is more life on the earth than Nature can support. It is reserved for the heroic souls, the Saviours of our Race and Nation, to find out the cause of this unequal pressure of retributive Karma, and by a supreme effort to re-adjust the balance of power, and save the people from a moral ingulfment a thousand times more disastrous and more permanently evil than the like physical catastrophe.

—H. P. Blavatsky

FINGER-POSTS OF THE MIDDLE AGES

AVICENNA

IF the founders of the present Theosophical Movement had presented the Third Object in the age-old direction, "Physician, heal thyself," the philosophy behind that aim might not have been so apparent, but its practical application would have been the same. "To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially," is to begin to observe the relation between the operations of consciousness and the balance or unbalance of inner and outer health. One who uses psychic and spiritual powers haphazardly will always be tempted to consider that he is the victim of Fate, whereas he is simply setting in motion the "unexplained laws of Nature" and experiencing the unexpected effects. In contrast, those who have investigated the mysteries of natural law under every possible aspect retain perfect consciousness of the cause in the effect, and the effect in the cause. Body, soul and spirit *"all conscious and working in harmony"* permit rule of the forces of nature by the direction of Will. Thus, "the adepts of Eastern magic are uniformly in perfect mental and bodily health, and in fact the voluntary and independent production of phenomena is impossible to any others. We have known many, and never a sick man among them," writes H. P. Blavatsky in *Isis Unveiled* (II, 595). Similarly, in the conditions pre-requisite for disciples in Eastern tradition, the first is "perfect physical health" (cf. "Chelas and Lay Chelas," THEOSOPHY XXXI, 199).

The philosophical relevance of health is to be distinguished at the outset from the excessive self-concern or hypochondria so often encountered in religious and healing cults. Salvation is not, after all, attainable through the preservation of personal well-being, nor will a real comprehension of psychic laws and forces—to say nothing of spiritual powers—be gained by the individual whose motive, expressed or unexpressed, is bodily ease. Rather, the philosophical mind is one which can envelop all minor concerns in major motives, and regulate all lesser energies *naturally* by the presence of strong aspirations. In theosophical terms, it will be noticed that attention

to the doctrine of the seven principles in man, and the attempt to identify the states of consciousness as *planes of action,* cause the student to light upon "karmic indications" in all phases of his nature, down to and including the "concrete" evidence furnished by his physical instrument. "Health" on all planes then becomes a matter for consideration as part of self-study, and an increasing recognition of the Ego as *Causer* illumines each perception of traits, habits, capacities and activities. "Man, know thyself" carries implicitly the force of that other direction, "Physician, heal thyself," but the body is healed when the mind is whole, and the mind is completed only by self-knowledge.

In our day, the virus of specialization has so benumbed intuition, and the cult of "experts" so paralyzed initiative, that skepticism and unbelief greet the view that man is competent to know and heal himself, mind and body, by studying nature as a whole. Modern scholarship is too often comparable to the backward-flying bird, that cared not where it was going, but liked to see where it had been. Life itself, the vital essence, slips out of the fingers of laboratory workers. Nature will not stand still for analysis, and man escapes to new unknowns before his old ones are fairly conquered. The chase from effects to causes grows every day more futile, and facts discovered are obsolete before they are learned.

The ancients, it appears, achieved a more leisurely pace, conductive to steady perception. Their aim was a metaphysical instead of a mechanical synthesis, and their faith that a natural synthesis existed saved them from constructing a procrustean bed of theory which the universe must be made to fit. Whatever the secret of their method, they showed a greater confidence in the possibility of wisdom and a surer vision of their goal, and those of later ages who have walked their way tell of a calmer motion, a more orderly progress toward the knowledge all men would wish to have.

There is, for example, the Persian Avicenna, born in the last quarter of the tenth century, A.D., one of the illustrious "Arabian" philosopher-physicians who are credited with virtually creating the science of medicine for the West. The Arabs drew upon ancient wisdom for their re-discoveries: *Chambers' Encyclopedia* (I, 366) mentions that to the Arabs "the oldest sources of knowledge—that of the Indian physicians—had been early opened," but

how early it would puzzle modern scholars to surmise. In H. P. Blavatsky's *Secret Doctrine,* the origins of "Arabian" culture retire thousands of years into the past, for it is recounted that the Arabs "are the descendants of those Aryans who would not go into India at the time of the dispersion of nations, some of whom remained on the borderlands thereof, in Afghanistan and Kabul, and along the Oxus, while others penetrated into and invaded Arabia" (II, 200). The beginnings of Persia may be even more remote, judging from scattered references in the *S.D.* (II, 609, 756, 328, 363 fn., and 394), that nation being one of those governed by the Divine Dynasties.

The exact antiquity of Avicenna's sources need not be determined in order for the theosophist to recognize in his ideas the "line of philosophical heredity" characteristic of the Theosophical Movement. For readers of English, Avicenna's philosophical treatises are virtually non-existent, an early essay, "A Compendium on the Soul," being apparently little more than an intellectual exercise in Aristotelian discourse. But, having in mind the relation of Plato and Aristotle, according to H.P.B., the theosophical reader will glean much from the statement that "the theories to which the Arabs give preference are precisely those that appear in Aristotle only in an obscure and secondary manner" (*Hastings' Encyclopedia of Religion and Ethics,* II, 263). The Neo-Platonic influence is strong in Avicenna. Concerning the origin of the spheres, for instance, al-Farabi, Avicenna and their followers are shown "to maintain a Neo-Platonic emanatory theory: from the first principle emanates the first intelligence, and from this are derived all the nine spheres by means of successive triads always composed of intelligence, soul, and body, until one arrives at the final or active intelligence from which is derived all the material of the sub-lunar world."

Among the doctrines he classified as pertaining to Mysticism, Avicenna includes the theory of the soul's future state as dependent upon man's life on earth. Even in summary, as given in *Hastings',* Avicenna's doctrine has a quality that transcends mere theology:

> After death, the reasonable soul attains perfection. To effect this, it must become conscious and intelligent, and receive within it the form of harmony and well-being which pervades the world of superior essences. It unites with this idea of perfection, and

> so becomes like it. Only the soul which has been prepared by the practice of the virtues enjoys this happiness.' Otherwise its taste is vitiated; it cannot attain its end, and accordingly suffers. But if a man has lived a mediocre life, his actions never reaching the height of his intentions, his soul, when freed from the body, becomes the centre of a struggle between his pure desires and his bad habits. Only when purified by this grievous struggle does it attain perfect bliss.

Bon Carra de Vaux, writer of the *Hastings'* article, and himself the author of a study of mystic philosophy, has a curious note on Avicenna's mysticism. De Vaux observes, "It is doubtful whether Avicenna was really a mystic in the religious sense of the word. Here again he has followed the custom of the Neo-Platonic school, regarding mysticism as primarily a subdivision of philosophy. Ibn Tufail seems to say that Avicenna had a kind of esoteric doctrine called *hikmat-al-ishraq,* 'philosophy of illumination,' which really contained his true ideas. But we know from one of the treatises of Suhrawardi al-Maqtul that this philosophy is almost exactly Avicenna's own Neo-Platonism with a different nomenclature."

In histories of magic, Avicenna is remembered for his theory that the soul can make an impression upon "first matter" (astral matter?) by the vehemence of its affection and intention, and it is reported of Albertus Magnus that after he knew "that the work of the wise man is to make marvels cease" by scientific explanation of them, he searched the writings of authorities until he understood the causes of many marvelous works. He continued to be puzzled, however, by the binding influence of incantations, characters or signs, sorcery, words, and many common objects, until he found a plausible statement by Avicenna that there exists in the human mind a certain power of altering objects, and that other objects obey the human mind when it is aroused to a great excess of love or hatred toward anyone of them. (Thorndike, *History of Magic and Experimental Science,* II, 731.) Students of H. P. Blavatsky will correlate this with the *explanations* given in her works, as in "Transmigration of the Life Atoms" (THEOSOPHY XXXIII, 210).

Condensations and interpretations of a philosopher's teachings must always be unsatisfying, divorced as they are from whatever living power still resides in the thinker's *own words,* and therefore it is fortunate that one of Avicenna's works can be directly contacted

by English readers. The first book of his famous *Canon of Medicine* was translated, with extended comments, by O. Cameron Gruner, M.D. (London: 1930) who aimed also, in the same treatise, "to present a study of its mystical philosophy *(tassawuf),* especially showing where this and modern biological knowledge are reciprocally illuminative." (Extracts from Avicenna will be presented in THEOSOPHY next month.)

In respect to Avicenna as an historical figure, it should be said that the period from the eighth to the eleventh century in Arabia was an era of brilliant scientific culture. The eighth century was signalized by Geber, generally considered the pioneer in European Alchemy (see "Finger-Posts" in THEOSOPHY, May, 1948), who lived two hundred years before the time of Avicenna. Avicenna's *Canon of Medicine* was for a long time the only handbook on the subject, and for five hundred years his works were the chief guide for all medical studies in the universities of Europe.

Arabic civilization is remembered for its high polish, the Saracen culture in Spain far surpassing anything achieved in Christian lands. Draper in *The Intellectual Development of Europe* (1876), goes on, page after marveling page, listing the exotic provisions for personal comfort and esthetic pleasure, down to "the studied succession of perfumes from beds of flowers" (II, 33). The polite literature later cultivated in Europe arose among the Arabs, and "the luxury, the taste, and above all, the chivalrous gallantry and elegant courtesies of Moorish society found their way from Granada and Cordova to Provence and Languedoc." The Arabs, however, never produced any higher poetry, epic or tragedy, the luxuriance and abundance of their language, perhaps, inclining them to mechanical triumphs in rhyme and cadence. As may be gathered from the numerals they popularized, chronicles and statistics intrigued them, and the Arabian schools produced many celebrated grammarians. Draper writes, "Not one of the purely mathematical, or mixed, or practical sciences was omitted." (Another and more recent description of Saracen culture will be found in Rose Wilder Lane's *The Discovery of Freedom,* 1943.)

The aspect of luxurious materialism in Arabian culture reminds the theosophical student of H.P.B.'s remark (*S.D.* II, 623 fn.) on "medicine, *the most materialistic of all"* modern sciences, and this

highlights Avicenna's contribution to the theosophical movement. Dr. Gruner, paraphrasing a passage in Hartmann's *Paracelsus,* contrasts modern theory with Avicenna's premises:

> Modern medicine is based on the conception of the universe as a conglomeration of dead matter out of which, by some unexplainable process, life may become evolved in forms. To Avicenna the whole of the universe is the manifestation of a universal principle of life, acting through the instrumentality of forms. Or, again, in modern medicine, the forms are the source of life; to Avicenna they are the product of life. Space itself is an aspect of the one life. (*A Treatise* etc., p. 9.)

As remarked in *The Secret Doctrine* (I, 361), "the Arabs had their figures from Hindustan, and never claimed the discovery for themselves." The same is true of their science of medicine, and the broad, inclusive character of Avicenna's work is faithful to the spirit of that ancient science which regarded the universe as "a vast, complete, and perfect whole," and saw "no unsolvable mystery anywhere." Much research into the science of medicine in ancient India was reported in the early volumes of *The Theosophist,* the first theosophical magazine. Publishing in India, the Editors took full advantage of native stores of knowledge, and in pursuance of the Third Object of the Theosophical Society, the multiple relations between magnetism, mesmerism, occult powers and the practice of medicine were a subject of almost constant discussion. Brief mention may here be made of a few of the little-known phases of human experience explored in that journal.

Theosophist readers became acquainted with homeopathy and various forms of drugless therapy, including "metallo-therapeutics"—use of the metal sympathetic to a particular person; electro-magnetic or wholly magnetic apparatuses for treatment of diseases (first popularized, apparently, in 1857, and in great vogue in both Europe and America in the 1880's); and electro-magnetic baths. Students of *Isis Unveiled* (the only one of H. P. Blavatsky's books then written) could make use even of such technical details as the two electrical currents used—the constant or Galvanic for decomposition of tissues and cauterization, and the interrupted or Faradic current to stimulate and give tone to a particular part of the body—for H.P.B. had written in *Isis* of the two kinds of magnetism and electricity (I, 178 and 188). *Isis* readers were also familiar with the basis for the

theory advanced by one contributor, that magnetic apparatuses are superior to electrical ones because magnetism is *retained* by the body and electricity is not: *Isis* describes (I, 395) how "magnetic currents develop themselves into electricity *upon their exit* from the body."

A study of the elements in food and of the principle of vegetarianism is not as remarkable in our day of the vitamin-craze and endlessly varied "meat-substitutes," but *The Theosophist* consistently aimed to relate all such investigations to philosophy and to "supra-physical" welfare. The Editors had no intention of spawning countless new fads and health-régimes, but sought to awaken man to "correspondences, relationships and mutual attractions and repulsions in Nature, the existence of which scientific research is constantly making more apparent." The measure of truth in one writer's definition: "Medicine is a confused assemblage of inexact ideas, of illusory means, and of formulas as fancifully conceived as fastidiously put together"—was explored, but at the same time the emphatic editorial declaration was made that "We by no means desire to deprecate the value of any system of medicine; we believe more in the physician than in his medicines, and we consider everything right, if applied at the right time and in the right place." The reader was advised "to study the nature of disease, and then practise that system which *he understands best.*"

The above quotations suggest a theosophical basis from which to approach the *Canon of Medicine,* and to appreciate, it may be, the *non-medical* relevance of Avicenna as one who encompassed in the practice of medicine not only psychosomatics or psychology, but *a metaphysics of man.*

As to Avicenna himself, H.P.B.'s reference in *The Theosophical Glossary* leaves much to be pondered over. "Avicenna," she writes, is "the latinized name of Abu-Ali al Hoséen ben Abdallah Ibn Sina; a Persian philosopher, born 980 A.D., though generally referred to as an Arabian doctor. On account of his surprising learning he was called 'the Famous,' and was the author of the best and the first alchemical works known in Europe. All the Spirits of the Elements were subject to him, so says the legend, and it further tells us that owing to his knowledge of the Elixir of Life, he still lives, as an adept who will disclose himself to the profane at the end of a certain cycle."

YOUTH-COMPANIONS ASK—

IT has been said that the Astral Light is "young and strong" in the first part of the year. How can this be, if it has all the records of the past? Surely it doesn't start off new each year, does it?

The statement referred to is from an article of H. P. Blavatsky's called "The New Year," and reads, fortunately, a little differently from the way it is quoted. Were this not so, there would be, as the questioner suggests, a contradiction. H.P.B.'s statement is that "the astral *life* of the earth is young and strong between Christmas and Easter." This, we can see, is as natural as saying that after a good night's sleep, a man's vitality or magnetism is "young and strong" for the day ahead, and at the end of his day's work, his energy is more or less depleted. The daily revival of energy does not affect his memory of preceding days and events.

There are other parallels. The Theosophical philosophy states that a man falls asleep when he is weary, not because he does not have enough life in him, but because he has passively absorbed too much from the "ocean" of Life-Energy called Prana-Jiva, and is actually overpowered by *life itself.* In the same way, the physical form would be crushed by atmospheric pressure if there were no resisting "pressure" within the body. When a man feels vital and alive, he is most powerfully *throwing off* currents of life. Therefore there would be no human activity—though there would be Life in plenty—if human will and intelligence did not resist and itself direct the pulsation of universal life-energy.

So, when we read that the astral life of the earth is young and strong at one season of the year, we can believe, on the analogy of man's life, that this renewed vitality is not caused by the ocean of life "acting upon" the earth. Rather, the "new life" springs from the activity of certain intelligences who resist the numbing effect of Life, and thus produce energy. So we are logically led to the conclusion that the earth itself is not a mere lump of gross matter, any more than the human being is simply a mass of flesh, bones, muscles, nerves, blood, etc. Motivated by intelligences of various grades and degrees, the earth is an entity, just like the human body.

Read in *The Secret Doctrine* (1, 655-6) of the belief that at Christmas-time the incarnation of the sun-gods occurs. This myth is based on the doctrine that at the end of a Pralaya—universal "Night"—a new Sun rises triumphantly over the new period of activity. Mr. Judge speaks of the "Sun, who is the real man," and this may suggest the idea of *intelligences* behind the visible Sun. All cycles—of sun, earth, and man—are established and constantly re-energized by intelligences of some order and degree.

Is it better to be strict—even harsh, sometimes—with children in order to make them behave, or should one be easy with them, hoping that they will behave well of their own accord?

The relative advantages of these two methods have been debated ad infinitum with little advantage to anyone, that we can see. It is evident that much depends on the temperament of the person involved. When a normally easy-going person attempts a course of strictness with others, he may go to an extreme of harshness. By the same token, a strict person in a fit of compunction may become over-indulgent. There is one criterion, however, that can safely be proposed. Whatever our attitude to others, laxity, strictness, or something between the two, it should be consistent with our attitude to our own behavior: we have no right to expect from other people what we do not ask of ourselves—or even, perhaps, *as much* as we ask of ourselves. Strictness is least resented, and may even be appreciated, when it is simply the reflection of a person's attempt to be strict with himself.

What is it that causes us sometimes to wake up in the morning feeling as if we hadn't really rested at all?

There must be as many answers to that as there are human beings, since the world we move in when asleep is, like the states after death, peculiarly individual and subjective. But one explanation might be suggested by the fact that human beings spend too many moments as either worriers or regretters. That is, they tend to live unsatisfactorily and incompletely in the past and in the future. How many times does anticipation of something blot out the present moment? How many times a day are we immersed in regret for

something we have done and feel we shouldn't have done? Such memories can poison a whole day, sometimes—why not a night, too?

The idea that we can be purified by any chastisement inflicted by ourselves or someone else is part and parcel of the doctrine of Original Sin, and should be "expurgated." Remorse, punishment, and penitence have no connection with Karma, and therefore do not make for understanding or progress. If left unhampered, the emotional nature delights as much in dwelling on a fault committed as it does in perpetuating *any* sensation—and the kind of "breast-beating" it moves the person to indulge in is of no intrinsic value, once the man's attention has been called to the existence of error. To attempt to substitute active reparation for passive remorse will help restore self-respect, and *detached* appraisal of events and actions will eventually enable a man to have clear nights, no matter how confused his day may have seemed.

Is not hate just as eternal as love, since the two are opposites, and therefore equal? Yet it is often said that good has more power than evil, and that it will eventually prevail.

If love and hate are thought of as expressions of the cosmic opposites of attraction and repulsion, then, as characteristics of the manifested universe, these two will endure "forever"—until the dissolution of all material forms. But considered as emotional states, neither love nor hate can be called eternal, since we know that they are constantly changing in intensity and direction. The evil part of evil, or hate, lies in the fact that it is separative. Many times, too, what we call love, and think of as an asset to humanity, is selfish, possessive, unbalanced; in this case, love is separative, also, and becomes as detrimental in its way as outright "evil."

There is a powerful passage in the Judge *Letters* (p. 161) which pertains: "A deed of kindness done with partiality may become evil, *e.g.,* by stirring up animosity in the mind of others. It is necessary, when acting, to lose all sense of identity and to become an abstract power. Justice is the opposite of Partiality. . . ." This can help us to learn to check our impulses with our minds and motives, for impulses are usually the promptings of partiality. The only really eternal state is that which the sage attains when he perceives and does nothing but complete justice.

CONVERSATIONS ON OCCULTISM

IV: Knowledge of Elementals

STUDENT.—Is there any reason why you do not give me a more detailed explanation of the constitution of elementals and the modes by which they work?

Sage.—Yes. There are many reasons. Among others is your inability, shared by most of the people of the present day, to comprehend a description of things that pertain to a world with which you are not familiar and for which you do not yet possess terms of expression. Were I to put forth these descriptions, the greater part would seem vague and incomprehensible on one hand, while on the other many of them would mislead you because of the interpretation put on them by yourself. Another reason is that, if the constitution, field of action, and method of action of elementals were given out, there are some minds of a very inquiring and peculiar bent who soon could find out how to come into communication with these extraordinary beings, with results disadvantageous to the community as well as the individuals.

Student.—Why so? Is it not well to increase the sum of human knowledge, even respecting the most recondite parts of nature; or can it be that the elementals are bad?

Sage.—It is wise to increase the knowledge of nature's laws, but always with proper limitations. All things will become known some day. Nothing can be kept back when men have reached the point where they can understand. But at this time it would not be wise to give them, for the asking, certain knowledge that would not be good for them. That knowledge relates to elementals, and it can for the present be kept back from the scientists of today. So long as it can be retained from them, it will be, until they and their followers are of a different stamp.

Note.—These articles by Wm. Q. Judge were first published in *The Path,* July and August, 1888.—Eds. Theosophy.

As to the moral character of elementals, they have none: they are colorless in themselves—except some classes—and merely assume the tint, so to speak, of the person using them.

Student.—Will our scientific men one day, then, be able to use these beings, and, if so, what will be the manner of it? Will their use be confined to only the good men of the earth?

Sage.—The hour is approaching when all this will be done. But the scientists of today are not the men to get this knowledge. They are only pigmy forerunners who sow seed and delve blindly in no thoroughfares. They are too small to be able to grasp these mighty powers, but they are not wise enough to see that their methods will eventually lead to Black Magic in centuries to come when they shall be forgotten.

When elemental forces are used similarly as we now see electricity and other natural energies adapted to various purposes, there will be "war in heaven." Good men will not alone possess the ability to use them. Indeed the sort of man you now call "good" will not be the most able. The wicked will, however, pay liberally for the power of those who can wield such forces, and at last the Supreme Masters, who now guard this knowledge from children, will have to come forth. Then will ensue a dreadful war, in which, as has ever happened, the Masters will succeed and the evil doers be destroyed by the very engines, principalities, and powers prostituted to their own purposes during years of intense selfish living. But why dilate on this; in these days it is only a prophecy.

Student.—Could you give me some hints as to how the secrets of the elemental plane are preserved and prevented from being known? Do these guardians of whom you speak occupy themselves in checking elementals or how? Do they see much danger of divulgement likely in those instances where elemental action is patent to the observer?

Sage.—As to whether they check elementals or not need not be inquired into, because, while that may be probable, it does not appear very necessary where men are unsuspicious of the agency causing the phenomena. It is much easier to throw a cloud over the investigator's mind and lead him off to other results of often material advantage to himself and men, while at the same time acting as

a complete preventive or switch which turns his energies and application into different departments.

It might be illustrated thus: Suppose that a number of trained occultists are set apart to watch the various sections of the world where the mental energies are in fervid operation. It is quite easy for them to see in a moment any mind that is about reaching a clue into the elemental world; and, besides, imagine that trained elementals themselves constantly carry information of such events. Then, by superior knowledge and command over this peculiar world, influences presenting various pictures are sent out to that enquiring mind. In one case it may be a new moral reform, in another a great invention is revealed, and such is the effect that the man's whole time and mind are taken up by this new thing which he fondly imagines is his own. Or, again, it would be easy to turn his thoughts into a certain rut leading far from the dangerous clue. In fact, the methods are endless.

Student.—Would it be wise to put into the hands of truly good, conscientious men who now use aright what gifts they have, knowledge of and control over elementals, to be used on the side of right?

Sage.—The Masters are the judges of what good men are to have this power and control. You must not forget that you cannot be sure of the character at bottom of those whom you call "truly good and conscientious men." Place them in the fire of the tremendous temptation which such power and control would furnish, and most of them would fail. But the Masters already know the characters of all who in any way approach to a knowledge of these forces, and They always judge whether such a man is to be aided or prevented. They are not working to make these laws and forces known, but to establish right doctrine, speech, and action, so that the characters and motives of men shall undergo such radical changes as to fit them for wielding power in the elemental world. And that power is not now lying idle, as you infer, but is being always used by those who will never fail to rightly use it.

Student.—Is there any illustration at hand showing what the people of the present day would do with these extraordinary energies?

Sage.—A cursory glance at men in these western worlds engaged in the mad rush after money, many of them willing to do anything

to get it, and at the strain, almost to warfare, existing between laborers and users of labor, must show you that, were either class in possession of power over the elemental world, they would direct it to the furtherance of the aims now before them. Then look at Spiritualism. It is recorded in the Lodge—photographed, you may say, by the doers of the acts themselves—that an enormous number of persons daily seek the aid of mediums and their "spooks" merely on questions of business. Whether to buy stocks, or engage in mining for gold and silver, to deal in lotteries, or to make new mercantile contracts. Here on one side is a picture of a coterie of men who obtained at a low figure some mining property on the advice of elemental spirits with fictitious names masquerading behind mediums; these mines were then to be put upon the public at a high profit, inasmuch as the "spirits" promised metal. Unhappily for the investors, it failed. But such a record is repeated in many cases.

Then here is another where in a great American city—the Karma being favorable—a certain man speculated in stocks upon similar advice, succeeded, and, after giving the medium liberal pay, retired to what is called enjoyment of life. Neither party devoted either himself or the money to the benefiting of humanity.

There is no question of honor involved, nor any as to whether money ought or ought not to be made. It is solely one as to the propriety, expediency, and results of giving suddenly into the hands of a community unprepared and without an altruistic aim, such abnormal power. Take hidden treasure, for instance. There is much of it in hidden places, and many men wish to get it. For what purpose? For the sake of ministering to their luxurious wants and leaving it to their equally unworthy descendants. Could they know the mantram controlling the elementals that guard such treasure, they would use it at once, motive or no motive, the sole object being the money in the case.

Student.—Do some sorts of elementals have guard over hidden treasure?

Sage.—Yes, in every instance, whether never found or soon discovered. The causes for the hiding and the thoughts of the hider or loser have much to do with the permanent concealment or subsequent finding.

Student.—What happens when a large sum of money, say, such as Captain Kidd's mythical treasure, is concealed, or when a quantity of coin is lost?

Sage.—Elementals gather about it. They have many and curious modes of causing further concealment. They even influence animals to that end. This class of elementals seldom, if ever, report at spiritualistic séances. As time goes on the forces of air and water still further aid them, and sometimes they are able even to prevent the hider from recovering it. Thus in course of years, even when they may have altogether lost their hold on it, the whole thing becomes shrouded in mist, and it is impossible to find anything.

Student.—This in part explains why so many failures are recorded in the search for hidden treasure. But how about the Masters; are they prevented thus by these weird guardians?

Sage.—They are not. The vast quantities of gold hidden in the earth and under the sea are at their disposal always. They can, when necessary for their purposes, obtain such sums of money on whom no living being or descendants of any have the slightest claim, as would appall the senses of your greatest money-getter. They have but to command the very elementals controlling it, and They have it. This is the basis for the story of Aladdin's wonderful lamp, more true than you believe.

Student.—Of what use then is it to try, like the alchemists, to make gold? With the immense amount of buried treasure thus easily found when you control its guardian, it would seem a waste of time and money to learn transmutation of metals.

Sage.—The transmutation spoken of by the real alchemists was the alteration of the base alloy in man's nature. At the same time, actual transmutation of lead into gold is possible. And many followers of the alchemists, as well as of the pure-souled Jacob Boehme, eagerly sought to accomplish the material transmuting, being led away by the glitter of wealth. But an Adept has no need for transmutation, as I have shown you. The stories told of various men who are said to have produced gold from base metals for different kings in Europe are wrong explanations. Here and there Adepts have appeared, assuming different names, and in certain emergencies they supplied or used large sums of money. But instead of its being the product of alchemical art, it was simply ancient treasure

brought to them by elementals in their service and that of the Lodge. Raymond Lully or Robert Flood might have been of that sort, but I forbear to say, since I cannot claim acquaintance with those men.

Student.—I thank you for your instruction.

Sage.—May you reach the terrace of enlightenment!

V: MANTRAMS

Student.—You spoke of mantrams by which we could control elementals on guard over hidden treasure. What is a mantram?

Sage.—A mantram is a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects.

Student.—Are the words taken at haphazard?

Sage.—Only by those who, knowing nothing of mantrams, yet use them.

Student.—May they, then, be used according to rule and also irregularly? Can it be possible that people who know absolutely nothing of their existence or field of operations should at the same time make use of them? Or is it something like digestion, of which so many people know nothing whatever, while they in fact are dependent upon its proper use for their existence? I crave your indulgence because I know nothing of the subject.

Sage.—The "common people" in almost every country make use of them continually, but even in that case the principle at the bottom is the same as in the other. In a new country where folklore has not yet had time to spring up, the people do not have as many as in such a land as India or in long settled parts of Europe. The aborigines, however, in any country will be possessed of them.

Student.—You do not now infer that they are used by Europeans for the controlling of elementals?

Sage.—No. I refer to their effect in ordinary intercourse between human beings. And yet there are many men in Europe, as well as in Asia, who can thus control animals, but those are nearly always special cases. There are men in Germany, Austria, Italy, and Ireland who can bring about extraordinary effects on horses, cattle, and the like, by peculiar sounds uttered in a certain way. In those

instances the sound used is a mantram of only one member, and will act only on the particular animal that the user knows it can rule.

Student.—Do these men know the rules governing the matter? Are they able to convey it to another?

Sage.—Generally not. It is a gift self-found or inherited, and they only know that it can be done by them, just as a mesmerizer knows he can do a certain thing with a wave of his hand, but is totally ignorant of the principle. They are as ignorant of the base of this strange effect as your modern physiologists are of the function and cause of such a common thing as yawning.

Student.—Under what head should we put this unconscious exercise of power?

Sage.—Under the head of natural magic, that materialistic science can never crush out. It is a touch with nature and her laws always preserved by the masses, who, while they form the majority of the population, are yet ignored by the "cultured classes." And so it will be discovered by you that it is not in London or Paris or New York drawing-rooms that you will find mantrams, whether regular or irregular, used by the people. "Society," too cultured to be natural, has adopted methods of speech intended to conceal and to deceive, so that natural mantrams cannot be studied within its borders.

Single, natural mantrams are such words as "wife." When it is spoken it brings up in the mind all that is implied by the word. And if in another language, the word would be that corresponding to the same basic idea. And so with expressions of greater length, such as many slang sentences; thus, "I want to see the color of his money." There are also sentences applicable to certain individuals, the use of which involves a knowledge of the character of those to whom we speak. When these are used, a peculiar and lasting vibration is set up in the mind of the person affected, leading to a realization in action of the idea involved, or to a total change of life due to the appositeness of the subjects brought up and to the peculiar mental antithesis induced in the hearer. As soon as the effect begins to appear the mantram may be forgotten, since the *law of habit* then has sway in the brain.

Again, bodies of men are acted on by expressions having the mantramic quality; this is observed in great social or other disturbances. The reason is the same as before. A dominant idea is aroused that touches upon a want of the people or on an abuse which oppresses them, and the change and interchange in their brains between the idea and the form of words go on until the result is accomplished. To the occultist of powerful sight this is seen to be a "ringing" of the words coupled with the whole chain of feelings, interests, aspirations, and so forth, that grows faster and deeper as the time for the relief or change draws near. And the greater number of persons affected by the idea involved, the larger, deeper and wider the result. A mild illustration may be found in Lord Beaconsfield of England. He knew about mantrams, and continually invented phrases of that quality. "Peace with honor" was one; "a scientific frontier" was another; and his last, intended to have a wider reach, but which death prevented his supplementing, was "Empress of India." King Henry of England also tried it without himself knowing why, when he added to his titles, "Defender of the Faith." With these hints numerous illustrations will occur to you.

Student.—These mantrams have only to do with human beings as between each other. They do not affect elementals, as I judge from what you say. And they are not dependent upon *sound* so much as upon words bringing up ideas. Am I right in this; and is it the case that there is a field in which certain vocalizations produce effects in the *Akasa* by means of which men, animals, and elementals alike can be influenced, without regard to their knowledge of any known language?

Sage.—You are right. We have only spoken of natural, unconsciously-used mantrams. The scientific mantrams belong to the class you last referred to. It is to be doubted whether they can be found in modern Western languages—especially among English speaking people who are continually changing and adding to their spoken words to such an extent that the English of today could hardly be understood by Chaucer's predecessors. It is in the ancient Sanscrit and the language which preceded it that mantrams are hidden. The laws governing their use are also to be found in those languages, and not in any modern philological store.

Student.—Suppose, though, that one acquires a knowledge of ancient and correct mantrams, could he affect a person speaking English, and by the use of English words?

Sage.—He could; and all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether it be by letter or word of mouth.

Student.—Is there no way in which we might, as it were, imitate those adepts in this?

Sage.—Yes, you should study simple forms of mantramic quality, for the purpose of thus reaching the hidden mind of all people who need spiritual help. You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things.

Student.—I thank you for your instruction.

Sage.—May the Brahmamantram guide you to the everlasting truth.—OM.

"WORK FOR THEOSOPHY"

As we aspire and work for Theosophy, the nature changes, and what would not affect the man of the ordinary way of thinking is found to react upon us in a marked way. When this occurs, we should endeavor to find that particular *cause* in our thought and conduct so as to be able to prevent repetitions if possible. The thought and effort in this direction will finally bring us to a point where we are able to resist the impulse arising from desire and anger. We may plan, while living in a house, a much better one; from perceived defects we will build better when the time for building comes. As thought is the plane of action, the proper thought will bring about concordant action in its own good time, even if we have to await a new body for it. But there is no saying what changes may come about in the present body; we have to live on and think and do.

In all we are building for the future—we work *in* the present *for* the future.

—ROBERT CROSBIE

THE LOST CHORD

SPECIALISTS in the various fields of human endeavor must admit that the sciences, arts, and crafts of today are, in great measure, *off the true.* Whether compared with our own current ideals, or with the achievements of others in the past, it is to be seen that the present period is largely one of sham and mediocrity. This applies not only to the arts, or to the crafts in general, but even to fashions in dress, to modes of entertainment and diversion, to sports and social activities. Nature herself does not produce the quality of foodstuff she did in former days—fruits, grains and vegetables being for the most part deficient in the elements actually necessary to health.

Is there not a lost chord in the motion and spirit of our age, and do not all these phases of human activity seem to be *equally* out of key? Have we observed, for example, that painting and sculpture are as poor and uninspiring, on the whole, as is the average church sermon? Have we noticed that human conduct is on a correspondingly low level with jazz music, and that the art of healing is as degenerate as politics in government? Viewed in this light, it would appear that the cause of all mediocrity is *one,* not many; that there is a *common* lost chord which lies at the root of all present imperfection.

In the *Ocean of Theosophy,* Wm. Q. Judge makes the statement that at the beginning of each age or period of evolution, a certain and definite rate of vibration is set "which will hold through all variations in any part of it until its hour for dissolution comes." This means, among other things, that there is not only one common note, or ideal of perfection, which runs through all the cycles, from beginning of manvantara to the end, but that each particular period has its own chord. The former is sustained by Universal Mind and is constant, while the latter is set by man. And if this latter vibration is out of tune with the ideal, then all phases of human activity will be correspondingly inharmonious.

Masters of Wisdom, therefore, in order to know the condition of human progress at any time, have no need to analyze and test specific cross-sections of the race. They simply observe the vibra-

tion that governs the period. Whatever They wish to know—whether it be the worthiness of literature, the integrity of the home, the general condition of human health, or the vitality of religion—all to Them is an open book, because all are permeated by the one mass chord of the age. *And this chord is determined by the mind and heart of man himself.* "Man, made of thought, is eternally thinking." The sum total of mental and psychic energy engendered by the race is of so distinct a character as to affect the whole of mankind—and even the kingdoms of nature.

What, then, of reform? How is the renaissance, toward which we all aspire, to be effected? The painting of today, we say, lacks character, so we invent fresh motifs to supply it. Literature fails to inspire, so we coin new phrases and conjure up unreal themes in our efforts toward revival. Religion ceases to move men's lives, so tea parties and bingo games are added to attract more people to the churches. But how is it possible to give *character* to painting, or inspirational power to literature, so long as artists and writers themselves are vibrating to the mass chord? How is it possible to revive true religion so long as the churches lack knowledge and exact blind belief of their members? Not all the artistic motifs of past and present, nor all intellectual genius combined, nor the most entertaining of church programs, can restore that quality needed to touch the hearts of men. It is only when men live as souls, only when they aspire to nobler thought, when they awaken in themselves the fire of unsectarian devotion—only then will the renaissance come. Until that time, no external genius will suffice, however many books men may write, however many paintings they may paint, however many worshipping crowds in the churches.

Theosophy holds that the lost chord of this age is a sound and sane *philosophy of life*—not philosophy such as goes by that name today, and which serves merely as an intellectual pastime—but a philosophy by which to live. True philosophy reaches in and awakens to activity the divine Ego in man, raising the life to a higher plane. This is why Pythagoras considered philosophy to be the highest of the arts, and why, in his School, all the arts were required to be studied together.

It is the aim of the Theosophical Movement to restore the lost chord of this age, and to enable all men to attune their lives to the

vibratory pattern of the Heavenly Man. With its key doctrines of the immortality of the soul and of reincarnations for man on earth under karma, Theosophy provides a consistent basis for thinking. It is therefore the foundation upon which all true culture must be built. It is the soul of real religion, the heart of great music and literature, the spirit of all necessary reform.

THE MAKING OF A WORLD

Truth has a value of its own, and the greatest determinant of attention is just the scale of values which human judgment has set up for itself. It is this scale of values that determines our interest, and our interest dominates our attention. . . . It is the characteristic quality of highly-evolved, conscious, moral, spiritual life to transform the given world into a world which will correspond with its highest ideal, and be the image of its deepest thought. . . . In whatever direction we look, we find that it is the scale of values that determines the interest of man, and sets him to work for its realization. Values—artistic, scientific, ethical, spiritual—are the dominating interest of conscious life, and these are the ends which all men seek to realize.

For the conscious spirit, then, the given world is plastic, something to be formed into a world of specific value in which it may find its appropriate home. The machinery of the world, its laws, whether mental or material, may submit to new directions, take on new meanings, and issue in results not to be accounted for apart from the activity of the conscious spirit. Material laws may find a new expression in the *Principia* of Newton, which, after all, is as much poetry as science. It is nature as transformed in the mind of Newton. The philosophy of Hegel, *e.g.,* or of other great masters in philosophy, is a revelation of personality, as much as, or even more than, it is a transcript of the meaning of reality. For each mind in the world has to make a world for itself, and it will be the centre of its own world. How each world so made corresponds to the world which is common to all, how the general is related to the individual world, is another question. What concerns us here is that the phenomenon which we call voluntary attention is the chief means by which the world of values is made; and without its working no world is possible for man. —JAMES IVERACH

ON THE LOOKOUT

"The Plague"

In the small, smug, complacent city of Oran, in Algiers, in the year 194-, a puzzling phenomenon occurs. Rats come out of the sewers to die in the streets of a common but mysterious disease. Their numbers increase with frightening persistence, and then there occur a few fatalities among the human population, cases of strange fever accompanied by horrible symptoms. Gradually the fever spreads, is recognized by the medical men as Plague. It becomes epidemic; then, as the gates are closed and communication with the outside world ceases, it rages through the city with historic ferocity.

Then begins for the townspeople a battle more than physical. For the Plague does more than kill. It is like a hideous miasma which spreads over the people, isolating them from each other, and from their own hopes and dreams. It conquers by the soul-weariness and inertia it provokes. Through the eyes of the doctor, Rieux, who takes on himself the part of the narrator, the reader follows in the wake of the pestilence, observing its effect on the whole heart of the little city, and particularly on a half-a-dozen men on whom his narrative centers.

> In this extremity of solitude none could count on any help from his neighbor; each had to bear the load of his troubles alone. If, by some chance, one of us tried to unburden himself or to say something about his feelings, the reply he got, whatever it might be, usually wounded him. And then it dawned on him that he and the man with him weren't talking about the same thing. For while he himself spoke from the depths of long days of brooding upon his personal distress, and the image he had tried to impart had been slowly shaped and proved in the fires of passion and regret, this meant nothing to the man to whom he was speaking, who pictured a conventional emotion, a grief that is traded on the market-place, mass-produced. Whether friendly or hostile, the reply always missed fire, and the attempt to communicate had to be given up.

Christianity—Not Christians—On Trial

This is *The Plague,* written by one of the foremost French writers of the day, Albert Camus. (The book is now available in translation.) It cannot be called a tragic book, since it holds itself short of

such a "release" in the same way that a gloomy, overcast day can, yet building up tension far more effectively than does the fiercest storm.

The Plague's 278 pages are unrelieved by the slightest attempt at humor. M. Camus sees a world that is too far gone for comedy. But the author does not lack for understanding and compassion when dealing with his characters—Rambert, the wandering journalist, caught by chance in Oran with the outbreak of the plague; or Father Paneloux, the priest—who undergoes in the course of the visitation all the moral evolution that seems possible to a doctrinaire religious man who is determined to remain such.

In his first sermon, Paneloux presents the plague to his people as a scourge of God against the wickedness of their lives. In the second, after having witnessed the death-agonies of a child stricken down by the disease, he abandons the theme of man's wickedness (for how could the child have sinned?) and pleads from his tortured heart that unless one denies God altogether (and who, he asks, is strong enough for that?) one must accept the plague as a test of Christian acceptance of terrible suffering. While this represents an advance, for him, from complacent self-righteousness, the solution holds neither novelty nor power for Rieux, the doctor, and Tarrou, the idealistic revolutionist.

The Parable and the Problem

It is not long before the reader comes to regard *The Plague* as a parable—a symbol of the political disease of corruption that infects the world. It is not simply Communism, or Fascism, or totalitarianism of any kind. It is the idea, wherever it exists, and however nobly it may express itself, that ends justify means, that killing for a good cause and with a good motive can possibly be good. Tarrou, who from his childhood has abhorred the idea of capital punishment, had belonged to one of those organizations which promise future peace and justice, but which compromise with those very principles by the use of present violence. Then, said Tarrou:

> I came to understand that I, anyhow, had had plague through all those long years in which, paradoxically enough, I'd believed with all my soul that I was fighting it. I learned that I had an indirect hand in the deaths of thousands of people; that I'd even

brought about their deaths by approving of acts and principles which could only end that way. Others did not seem embarrassed by such thoughts, or anyhow never voiced them of their own accord. But I was different; what I'd come to know stuck in my gorge. I was with them and yet I was alone.

"The Robes of Justice"

When I spoke of these matters they told me not to be so squeamish; I should remember what great issues were at stake. And they advanced arguments, often quite impressive ones, to make me swallow what none the less I couldn't bring myself to stomach. I replied that the most eminent of the plague-stricken, the men who wear red robes, also have excellent arguments to justify what they do, and once I admitted the arguments of necessity and *force majeure* put forward by the less eminent, I couldn't reject those of the eminent. To which they retorted that the surest way of playing the game of the red robes was to leave them the monopoly of the death penalty. My reply to this was that if you gave in once, there was no reason for not continuing to give in. It seems to me that history has borne me out; today there's a sort of competition who will kill the most. They're all mad over murder and they couldn't stop killing men even if they wanted to. . . .

"The Side of Not Taking Sides"

The political implications of *The Plague* are well suggested in Stephen Spender's excellent review of the book in the New York *Times Book Review* for Aug. 1. Although, he points out, many readers will look to *The Plague* for symptoms of French despair, French decadence, and so on, Camus' point of view and his symptoms are in no way nationalistic. The central theme is referred to humanity, even as the problem of which it treats is an overwhelming condition confronting that humanity. Mr. Spender analyzes the meaning of *The Plague* in this way: "If the world is divided into warring sides —and if both these realistic-seeming sides are bankrupt—the realist attitude may be to try to understand the meaning of peace."

Politically [Spender writes], "The Plague" is an impressive statement of the thesis that we have reached a stage of development in the world's affairs when *there is a side which consists in not taking sides.* Five years ago we were still at the stage when we *could* fight the greater by supporting the lesser evil: today,

> the kind of politics which pretends that crimes committed in Prague are excused by blunders in Washington, has become meaningless. It is meaningless because of the enormous number of victims of the past ten years, of today, of the future. We have reached the stage when it is apparent that condonement of political violence and lying propaganda is an open condonement of murder leading to still more murder.

"A NEVER-ENDING TENSION"

There is no easy attainment in Camus' philosophy. There is no naïve assertion that virtue is natural, therefore effortless or even, personally, profitable. There is only the bleak awareness that virtue, strength and a universal tenderness are qualities which each man must fight to develop and keep in the face of that never-ending inner defeat which is the omnipresent "plague" of mankind. The heart of the book finds its utterance in these words of Tarrou's:

> As time went on I merely learned that even those who were better than the rest could not keep themselves nowadays from killing or letting others kill, because such is the logic by which they live; and that we can't stir a finger in this world without the risk of bringing death to somebody. Yes, I've been ashamed ever since; I have realized that we all have plague, and I have lost my peace. And today I am still trying to find it; still trying to understand all those others and not be the mortal enemy of anyone. I only know that one must do what one can to cease being plague-stricken, and that's the only way in which we can hope for some peace or, failing that, a decent death. . . .
>
> And I know, too, that we must keep endless watch on ourselves lest in a careless moment we breathe in somebody's face and fasten the infection on him. What's natural is the microbe. All the rest—health, integrity, purity (if you like)—is a product of the human will, of a vigilance that must never falter. The good man, the man who infects hardly anyone, is the man who has the fewest lapses of attention. And it needs tremendous will-power, a never ending tension of the mind, to avoid such lapses.

The message of the book is, then, in part, brotherhood in suffering—because of suffering, one can almost say. And yet the fact that it is composed of the weak, the innocent, and their all-too-few defenders does not make it a brotherhood of weakness. It is, rather, a brotherhood of those actively in search of a greater, more enduring strength.

The New Anthropology

One of the main criticisms levelled at the theosophical philosophy on its scientific side—more especially in relation to *The Secret Doctrine,* published in 1888—was and still is that it "is absolutely opposed to the Darwinian evolution as *applied to man, and partially* so with regard to other species" (in H. P. Blavatsky's words). In summarizing theories of the origin of the human race, the esoteric teaching pointed out that these differed as much as did the personalities of their inventors. From Maillet in 1748 to Haeckel in 1870, each scientist evolved his own hypothesis. Mme. Blavatsky quoted De Quatrefages *(The Human Species)* as arranging the theories in two principal groups—

> one holding to a *rapid,* and the other to a very *gradual transmutation;* the former, favouring a new type (man) produced by a being entirely different; the latter teaching the evolution of man by progressive differentiation (*S.D.* II, 646).

To bring the record up to date, a recent work—*Principles of Anthropology,* by E. D. Chapple and Carleton S. Coon (London, 1948)—redefines anthropology by virtually leaving out the living human body altogether, with the exception of that part of it which is supposed to be responsible for its mental reactions.

The Study of Man

Agnosticism with regard to the origin of man is not a new thing, at least where there exists an unbiassed and truly scientific attitude. The thought of last century and this, however, is indebted to the earlier anthropologists for pushing back the antiquity of man in face of bitter opposition from orthodox religionists. In a review of this new work by Drs. Chapple and Coon (*Sunday Times,* London, May 23, 1948), Sir Arthur Keith mentions that Sir Edward Tylor in 1881 began his famous book *Anthropology: an Introduction to the Study of Man and his Civilization,* by giving an account of the antiquity of man and the division of mankind into races. Now, the two American authors describe Anthropology as "a natural science concerned with the study of human relations." They claim to have created a "new field of science," one which makes it possible "not

only to evaluate but also to predict human behaviour." Actions and reactions affecting families, tribes and nations, and the "techniques" used in the building of various kinds of societies and institutions, are their only concern.

The Science of Human Relations

It would seem that this latest exposition of anthropological theory is an attempt to lift the whole science from the biological into the psychological field, as understood in the context of modern science. We must not be led to assume, however, that references to "actions and reactions," and the evaluation and predictability of human behaviour, are signs of the acceptance of the Law of Karma, or of the principle of universal unity and causation! Far from it. In the words of Sir Arthur Keith: "To me, the authors seem to have outlined a new interpretation of human life rather than to have established a new field of natural science." In short, we are given a use of ordinary words with a special technical meaning attached to them. The authors hope to solve what they call the basic problem of our civilization—"how to increase our human adjustment and at the same time to increase our technological efficiency"—by the development of this new knowledge of human relations. Nothing so clearly illustrates the poverty of our thinking today as the contrast of this superficial view of what constitutes a basic problem and its presumed easy solution, with what Thomas Huxley regarded as "the question of questions for mankind," namely, "the ascertainment of the place which man occupies in Nature and of his relations to the Universe of things."

Adjustment and Efficiency

These are key-words in the vocabulary of the social anthropologist. To what or whom the adjustment is to be made, the nature of the adjusters themselves, the power or agency producing the efficient cause, the ends to which the social efficiency is to be directed, all these factors are as vague as the "whence" of the "ancestral types" at the point where the Darwinism of the earlier anthropology met evolution in the play of ordinary physical forces. Sir Arthur Keith himself gives an amusing example of the technical virtuosity of Drs. Chapple and Coon:

> . . . if a stranger I meet on the road salutes me, he is said to "originate"; if I acknowledge his salutation, I make a "response"; the act of greeting is an "interaction"; if such greetings become a daily affair, I am said to have become "conditioned," and the relations between the stranger and myself are then said to be "adjusted."

H. P. Blavatsky once described Haeckel and his school as "materialistic tramps *trespassing* on private metaphysical grounds." We may say of the type of social anthropology now coming into prominence, that it is in the main an old character masquerading in the borrowed robes of the nihilistic idealism of David Hume, fashioned to suit the idiom of clinical psychology.

Medieval Thought

The series "Finger-Posts of the Middle Ages" (Theosophy xxxvi) has called attention to the value and importance of medieval thought as containing vestiges of past wisdom and the seeds of much modern controversy in religion, philosophy and science. A reviewer in the *Times Literary Supplement* (London, May 15) mentions that study of the subject has taken place mostly on the Continent of Europe, and is beginning to be more intensively cultivated in Canada and the United States. Unless medieval thought is restored to its proper place in the field of scholarship, we shall not attain a more balanced view of the history of philosophy. Two works which thus come under review are Prof. H. A. Wolfson's *Philo,* Foundations of Religious Philosophy in Judaism, Christianity and Islam, published by the Harvard and Oxford University Presses, and M. Robert Guelluy's *Philosophie et Théologie chez Guillaume d'Ockham,* published at Louvain (Belgium). Both works will interest students of Theosophy.

"Philonic Philosophy"

In this phrase Prof. Wolfson ventures to describe the whole effort. He has already written on the revolution in thought which Spinoza (1632-1677) ushered in by his view of the universe as a rational system. In this argument, Prof. Wolfson has the support of another authority:

> Spinoza recognised but one universal indivisible substance and absolute ALL, like Parabrahmam. Leibnitz, on the contrary, per-

> ceived the existence of a plurality of substances. . . . From the shock of the two—as opposed to the Cartesian system—emerge the truths of the Archaic doctrine. (*S.D.* I, 629.)

But, in his new work, Prof. Wolfson goes back to Philo Judaeus, a Hellenized Jew of Alexandria (*circa* B.C. 30—A.D. 45), and announces that he is contemplating the immense undertaking "of filling in the interval with a series of studies of the philosophers who approached their task in the same kind of spirit as Philo." We may question, however, whether the usual statement that philosophy is the handmaid of theology (attributed in the Middle Ages to St. Peter Damian, but brought back by Prof. Wolfson to its true origin in Philo) is rightly founded. As the *Times* reviewer puts it:

> It is in the *De Congressu Eruditionis Gratia* that Philo calls philosophy the bondwoman or handmaid of the divine wisdom. . . . Thence the expression passed into the *Stromata* of Clement of Alexandria.

"Divine wisdom" is not the same thing as "theology," even though it be qualified with the phrase "which is contained in the Scriptures." For Philo, the "Scriptures" must inevitably have meant the sacred lore of all races. It is well known that he was silent upon the subject of Jesus and his life, although the greatest event of the first century of our era should have been known to him.

Philo on the "Logos"

Prof. Wolfson writes much of value about the conception of the Logos held by Philo. He distinguishes three cumulative stages:

> First, there is the Logos as the thoughts of the divine mind; secondly, Philo supposed a created universal mind or intelligible world; thirdly, when the real world is created, the Logos is conceived as immanent in it rather after the manner of the Stoics but with the difference that it is neither material nor a world-soul. It is "the totality of the powers of God existing within the world itself." (*Times Lit. Sup.* May 15.)

Mosheim is quoted by H. P. Blavatsky as thinking that Philo filled his works with passages directly contradicting each other for the purpose of hiding "the true doctrine" (*Isis* II, 39). Certainly, he interpreted the Mosiac books according to a purely kabalistic method, and, when he wrote in *De Specialibus Legibus* that "It (Magic) unveils the operations of nature and leads to the contemplation of

celestial powers," we do not feel surprise. He thereby enunciated the same doctrine of the *manifested* deity as is common to the esoteric philosophies of every nation and people. To him, the Logos is "the Incorporeal man who contains in himself the divine Idea," in the synthesis or aggregate of manifested Wisdom.

"Love Without Craving"

From a Greek immigrant who worked his way from janitor to a Harvard Ph. D., comes some most "Un-American"—and highly refreshing—doctrine. Raphael Demos, who now holds Harvard's Alford professorship of natural religion, moral philosophy and civil polity, writes in the Harvard *Alumni Bulletin* that it is high time educators paid some attention to failure stories. The following excerpts from his article make it seem likely that Prof. Demos in the course of his investigations of "natural religion," has come across the *Bhagavad-Gita;* or, if he has not, would enjoy doing so.

> In life [he writes], there is misery as well as happiness, failure no less than success; and an education which equips us for only one side of life is certainly inadequate. . . . [Tragedy] underlines the truth that human hopes must measure themselves against unfeeling necessity. . . . Tragic wisdom is the knowledge of evil. . . . By purging man of the original sin of self-sufficiency, tragedy makes him sociable and compassionate . . . so that he can love without craving, strive without fretfulness, rise to success without falling into pride, fail without losing heart. . . . (Quoted in *Time,* Oct. 18, 1948.)

"These Do Thou Endure"

"History," says Prof. Demos, "teaches that success will pass, and also that failure will pass; that progress is never secure." The *Gita* similarly enjoins men to remember that pain and pleasure "come and go and are brief and changeable." "The wise man, whom these disturb not and to whom pain and pleasure are the same, is fitted for immortality." Continues the Harvard doctor:

> Philosophy jolts people out of their easy complacency by revealing how precarious are the foundations of customary belief: Philosophy is self-knowledge and self-criticism; it is the transition from wishfulness to wisdom, from innocence to maturity. . . . In Plato's words, the philosopher has a view of all time and all existence. With such a perspective, he can put success in

> its place and failure in its place, and so be unshaken either by misfortune or good fortune."

The incontrovertible statement of the Irish writer, James Stephens, that "next to good the most valuable factor in life is evil," might be paraphrased slightly and emerge as corroboration of Dr. Demos' point. For what Mr. Stephens calls "the dull density of virtue" is equally applicable to the stultifying effect of unchallenged success:

> In that wide struggle which we call Progress, evil is always the aggressor and the vanquished, and it is right that this should be so, for without its onslaught and depredations humanity might fall to a fat slumber upon its corn sacks and die snoring: or, alternatively, lacking these valorous alarms and excursions it might become self-satisfied and formularized, and be crushed to death by the mere dull density of virtue.

"BUFFETING ADVERSE ERAS"

Students may recall that in his suggestive article, "Advantages and Disadvantages in Life," Mr. Judge examines the karmic aspect of unfavorable circumstances with regard to their justice as the results of previous causation, and also, the possible future benefits engendered by adversity. Easeful surroundings, he writes, are "like the tropical airs that enervate the body; these enervate the character instead of building it up." They do not in themselves tend to the acquirement of any virtue whatever but rather to the opposite by reason of the constant steeping of the senses in the subtle essences of the sensuous world. They are like sweet things which, being swallowed in quantities, turn to acids in the inside of the body. . . .

> When we, from this plane, inquire into the matter, we see that the "advantages" which one would seek were he looking for the strengthening of character, the unloosing of soul force and energy, would be called by the selfish and personal world "disadvantages." Struggle is needed for the gaining of strength; buffeting adverse eras is for the gaining of depth; meagre opportunities may be used for acquiring fortitude; poverty should breed generosity.

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